

Orientalism

MURDER OF HISTORY

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Orientalism.,

Murder of History..

Facts behind the Gossips and Realities.

Orientalism derives from a Latin word *oriens* meaning "east" (literally "rising [sun](#)"). This is the opposite of the term *Occident*. In simple words it meant "The East" or "The Orient."

Now we can say Orientalism is known as Western [ideas](#) about the [Middle East](#) and about [East](#) and Southeast [Asia](#) either realistic or assumptions.

What are the two types of Orientalism?

Latent and Manifest Orientalism are the two strands of Orientalism that describe its ideological and political aspects respectively. Latent Orientalism is a set of ideas and unconscious assumptions about the Orient, while Manifest refers to the real-world interactions with it.

Unfortunately the Modern era Orientalism regarding Islam is a kind of Latent Orientalism, based on fake, fabricated and asymptomatic narrations of so-called Muslim Scholars, Jurists, Muhadiths and Historians.

I want to discuss only a few of those fabricators who are considered as “*Pillars of Islamic History*” by the Orientalists.

Muhammad bin Ishaq bin Yasar bin Khayar (85 AH to 150 AH) Ibn e Ishaq is one the the oldest story teller and biographer of the 8th century, whose famous book is known as “Sirat Ibn Ishaq”. This book is now extinct, but the prose part of this book is taken in “Sirat Ibn Hisham”. His ability of history telling orally without proof was famous ,his oral narrations considered as the oldest pan of Islamic history.

Muhammad ibn Umar ibn Waqid (130AH ~207 AH) known as " *Al-Waqidi* " was a Muawla(free slave) of Banu Aslam of Madina.Al-Waqidi is primarily known for his *Kitab al-Tarikh wa al-Maghazi* (Arabic: كتاب التاريخ والمغازي, "Book of History and Campaigns"), which is the only part of his corpus that has been fully preserved but all of the stories are Oral tales.Historian Patricia Crone gives al-Waqidi as an example of the phenomenon whereby the farther an Islamic commentary on Muhammad's life was removed in time from his life and the events in the Quran, the more information it provided.Her words are,

“If one storyteller should happen to mention a raid, the next storyteller would know the date of this raid, while the third would know everything that an audience might wish to hear about”.

Kindly read and think over the underline words of Patricia Crone “ while the third would know everything that an audience might wish to hear about”, that means the storyteller must be aware of the mindset of his audience and this mindset is hungry of thrill,fantasy,magical tales, imaginative stories ,excitement etc.

The Orientalists accept al-Waqidi as a reliable and valuable source for the life of the Prophet and for the period immediately following the death of the Prophet, whereas Muslim scholars, by and large, are not prepared to give him a rank more than a story-teller in the court of the Baramikah.

All Orientalists considered him a pillar in history and accepted his narrations in this regard , Let us Know what the Muslim Scholars told about Waqidi..

Imam Al-Sha'fi (d. 204 A.H.) said "All the books of al-Waqidi are lies. In Medina there were seven men who used to fabricate authorities, one of which was al-Waqidi."

Ahmed Bin Hambal , (d. 241 A.H.) said "He is a liar, makes alternations in the traditions.

Al-Nisa'i , (d. 303 A.H.) said "The liars known for fabricating the hadith of the Messenger of Allah are four. They are: Arba'ah b. Abi Yahya in Medina, al-Waqidi in Baghdad, Muqatil b. Sulayman in Khurasan and Muhammad bin Sa'id in Syria.

Yahya bin Moeen , (d. 233 A.H.) said "He is weak. He is nothing. Not reliable.

Ishaq bin Rahwaya , (d. 238 A.H.) said "According to my view, he is one of those who fabricate Hadith.

Ali Al-Madini , (d. 241 A.H.)said "He fabricated Hadith.

Abd al-Malik bin Hisham al-Hamiri (d: 218 AH) known as "*Ibn e Hisham* " ,was a famous Muslim historian and Muhadith who was born in Basra and died in Fustat (Egypt). He was a famous historian and grammarian. He wrote the biography of the Messenger of Allah, which is known as the biography of Ibn Hisham (*Sirat Ibn e Hisham*). He compiled this book with the help of Ibn Ishaq's book *Al-Maghazi wa Al-Sir*.

Later Ibn Hishām's *As-Sira* would chiefly be transmitted by his pupil, Ibn Baqqa'i. This treatment of Ibn Ishāq's work was circulated to scholars in [Cordoba](#) in [Islamic Spain](#). The first printed edition was published in Arabic by the German orientalist [Ferdinand Wüstenfeld](#), in [Göttingen](#) (1858-1860). The *Life of Moḥammad According to Moḥammed b. Ishāq*, ed. 'Abd al-Malik b. Hisham. Gustav Weil (Stuttgart 1864) was the first published translation.

In the 20th century the book has been printed several times in the Middle East. The German orientalist Gernot Rotter produced an abridged (about one third) German translation of *The life of the Prophet. As-Sīra An-Nabawīya*. (Spohr, Kandern in the Black Forest 1999). An English translation by the British orientalist [Alfred](#)

Guillaume: The Life of Muhammad. A translation of Ishaq's Sirat Rasul Allah. (1955); 11th edition. (Oxford University Press, Karachi 1996).

The main transmitter of Ibn e Hisham is Ziyād al-Baqqā'i (d. 183), lived mostly in Kufa. Ibn Hishām's knowledge of Ibn Ishāq's biography derived from al-Baqqā'i.

But unfortunately No one knows more about this person Ziyad al Baqqa'i.

Muḥammad ibn Saa'd ibn Manī' al-Baṣrī (168 AH ~ 230 AH) known as **Ibn Saa'd** he spend decades with Al-Waqidi and wrote the narrations of Waqidi that's why he got nicknamed *Scribe of Waqidi (Katib al-Waqidi)*.

He became famous for his compilation of Tabaqat Ibn Saad al-Maharuf Tabaqat al-Kabir. In this book, there are mentions of important personalities from the time of the Holy Prophet PBUH to the time of the Companions and the followers of the author until his own time, and it was used by every new historian.

Muḥammad ibn Jarīr ibn Yazid al Tabari(224 ~ 310 AH) He was an Irani historian and scholar from [Amol](#), [Tabaristan](#) Northern Iran. His most influential and best known works are his Quranic commentary, known in Arabic as *Tafsīr al-Ṭabarī*, and his historical chronicle called *History of the Prophets and Kings (Tarīkh al-rusul wa-l-mulūk)*, often referred to as *Tarīkh al-Ṭabarī* ("al-Tabari's History").

He narrated fake and bogus history of the wars between the Companions of the Prophet (may Allah be pleased with him) in the name of Ju'mal, Siffin, without any evidence. Ibn Jarir al-Tabari narrated and fabricated the stories of Karbala, Muawiya and Yazid etc from doubtful Oral Sources. That's why Ibn e Jarir Tabri became a Blue-Eyed Boy of Orientalists.

Tarikh al-Tabari consists of forty volumes (Original in Arabic) which are easily available. It is written in the beginning in the preface of this book that there is no eyewitness to all the events described in it and all these things have been written only after hearing from people. All Historians after Al-Tabari have been following the foot-prints of him.

In Muslim History, I don't know any notable in near past who denies these false and fake stories fabricated by the Iranian mystic Ibn Jarir al-Tabari rather than Ahmed Amin Masri (1886-1954) , Tamanna Emadi Mujeebi (1888-1972) .

There is a very huge list of Muslim Historians, Biographers like Khalifa bin khayat , Ibn e Asir , Al Masudi , Ibn e Asakir , Ibn e Kathir , Al Suyuti , Ibn e Khaldun etc but the work of them depends on these five person to whom i discussed shortly.

Majority of the stories and tales of Western Orientalists are based on their work.

I also discuss some words about renowned British Historian Arnold Joseph Toynbee (1889~1975) . He is famous for his Book “ A Study of History ” in 12 volumes written during 1934 ~ 1961, people claim that this book is based on an analysis of the cyclical development and decline of civilizations, which provoked much discussion.

He studied religions deeply. And in his work " A Study of History" has expressed a generally reasonable attitude towards Islam. The positive opinion that was established about Twain B was that he presented samples of his research in his books and his personality was considered a source of international references. But this opinion of him about the Prophet ﷺ seems to be very flawed, unfair, imperfect, confused, inappropriate because he compared the Holy Prophet PBUH with the Roman warrior Julius Caesar (100 BC ~ 44 BC). One has to think a thousand times before giving such an opinion about the Holy Prophet (peace and blessings of Allah be upon him). Chapters of his book on Islamic history are based on the accounts of older Muslim historians as I discussed earlier.

But in my view Arnold Joseph Toynbee is a classic example of "British Christian ignorance" in history.

Conclusion :

I consider Orientalism to be the Murder of Muslim's History.

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The Base of Orientalism..

What are the facts !!

Oriental studies about Islam based on so-called Islamic history books, Hadith's collections etc. Books about Islamic history are based on Oral stories like " Mr.A said, i heard from Mr.B and Mr.B told that he heard from a person, he met in a festival while so many people gathered around this story teller to listen very interesting stories for hours".

The second example is " Mr. X said that i heard from Mr.Y and Mr.Y told that i heard from some person to whom i never met before and didn't know anything about either his name and from where he belongs".

A very famous person in Muslim history *Ibn e Shahab Zuhri* (58 ~124 AH)

Known as Historian and Muhadith is the Blue-Eyed boy of Western Orientalists. Zuhri is the Super Duper Master craftsman of fake Narrations (Hadiths),he fabricated hundreds of stories about Revelation, Holy Prophet PBUH and the Companions of Holy Prophet.

He is a Syrian, but because of the name Zuhri, he is considered a Madani, although he is not a Zuhri, but his grandfather had accepted Islam at the hands of a preacher of Banu Zuhra and was honorifically called Zuhri, that is, a person who became a Muslim at the hands of Banu Zuhra.

Banu Zuhra is a clan of Quraish Tribe,the Holy Mother of Holy Prophet Muhammad PBUH ,Ammna bint Wahb belongs to Banu Zuhra as well as

companions of Holy Prophet Saad bin Abi Waqas , Abdul Rehman bin Auf RA also from Banu Zuhra .

All Orientalists were swimming in these ponds of Filthy, Fake Narrations for more than a century to build their narratives about Compilation of Al-Quran e Kareem.

Look, what a filthy criminal attribute of Bukhari and Zuhri about the Revelation.

I want to produce some narrations from Sahih Bukhari..

صحيح البخاري # 4984 كتاب فضائل القرآن

باب نَزَلَ الْقُرْآنُ بِلسَانِ قُرَيْشٍ وَالْعَرَبِ

حَدَّثَنَا أَبُو الْيَمَانِ، حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، وَأَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، قَالَ قَامَرَ عُثْمَانُ زَيْدَ بْنَ ثَابِتٍ وَسَعِيدَ بْنَ الْعَاصِ وَعَبْدَ اللَّهِ بْنَ الزُّبَيْرِ وَعَبْدَ الرَّحْمَنِ بْنَ الْحَارِثِ بْنِ هِشَامٍ أَنْ يَنْسَخُوهَا، فِي الْمَصَاحِفِ وَقَالَ لَهُمْ إِذَا اخْتَلَفْتُمْ أَنْتُمْ وَزَيْدُ بْنُ ثَابِتٍ فِي عَرَبِيَّةٍ مِنْ عَرَبِيَّةِ الْقُرْآنِ فَارْتَبِعُوا بِلسَانِ قُرَيْشٍ، فَإِنَّ الْقُرْآنَ أُنْزِلَ بِلسَانِهِمْ فَفَعَلُوا.

English Translation:

Narrated Anas bin Malik: (The Caliph `Uthman ordered Zaid bin Thabit, Sa'id bin Al-As, `Abdullah bin Az-Zubair and `Abdur- Rahman bin Al-Harith bin Hisham to write the Qur'an in the form of a book (Mushafs) and said to

them. "In case you disagree with Zaid bin Thabit (Al-Ansari) regarding any dialectic Arabic utterance of the Qur'an, then write it in the dialect of Quraish, for the Qur'an was revealed in this dialect." So they did it.

French Translation :

Anas bin Malik rapporte : (Le calife `Uthman a ordonné à Zaid bin Thabit, Sa'id bin Al-As, `Abdullah bin Az-Zubair et `Abdur-Rahman bin Al-Harith bin Hisham d'écrire le Coran sous la forme de un livre (Mushafs) et leur dit : « Si vous n'êtes pas d'accord avec Zaid bin Thabit (Al-Ansari) concernant une quelconque énonciation dialectique arabe du Coran, alors écrivez-la dans le dialecte du Coran, car le Coran était révélé dans ce dialecte. » Alors ils l'ont fait.

صحيح البخاري # 4986 كتاب فضائل القرآن باب جمع القرآن

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عُبَيْدِ بْنِ السَّبَّاقِ، أَنَّ زَيْدَ بْنَ ثَابِتٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ أُرْسِلَ إِلَيَّ أَبُو بَكْرٍ مَقْتُلَ أَهْلِ الْيَمَامَةِ فَإِذَا عُمَرُ بْنُ الْخَطَّابِ عِنْدَهُ قَالَ أَبُو بَكْرٍ - رَضِيَ اللَّهُ عَنْهُ - إِنَّ عُمَرَ أَتَانِي فَقَالَ إِنَّ الْقَتْلَ قَدْ اسْتَحَرَّ يَوْمَ الْيَمَامَةِ بِقُرْآنِ الْفُرَّانِ وَإِنِّي أَخْشَى أَنْ يَسْتَحَرَّ الْقَتْلُ بِالْقُرْآنِ بِالْمَوَاطِنِ، فَيَذْهَبَ كَثِيرٌ مِنَ الْقُرْآنِ وَإِنِّي أَرَى أَنْ تَأْمُرَ بِجَمْعِ الْقُرْآنِ. قُلْتُ لِعُمَرَ كَيْفَ تَفْعَلُ شَيْئًا لَمْ يَفْعَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عُمَرُ هَذَا وَاللَّهِ خَيْرٌ. فَلَمْ يَزَلْ عُمَرُ يُرَاجِعُنِي حَتَّى شَرَحَ اللَّهُ صَدْرِي لِذَلِكَ، وَرَأَيْتُ فِي ذَلِكَ الَّذِي رَأَى عُمَرُ. قَالَ زَيْدٌ قَالَ أَبُو بَكْرٍ إِنَّكَ رَجُلٌ شَابٌّ عَاقِلٌ لَا نَتَّهِمُكَ، وَقَدْ كُنْتَ تَكْتُمُ الْوَحْيَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَتَّبِعُ الْقُرْآنَ فَاجْمَعُهُ فَوَاللَّهِ لَوْ كَلَّفُونِي نَقْلَ جَبَلٍ مِنَ الْجِبَالِ مَا كَانَ أَثْقَلَ عَلَيَّ مِمَّا أَمَرَنِي مِنْ جَمْعِ الْقُرْآنِ قُلْتُ كَيْفَ تَفْعَلُونَ شَيْئًا لَمْ يَفْعَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ هُوَ وَاللَّهِ خَيْرٌ فَلَمْ يَزَلْ أَبُو بَكْرٍ يُرَاجِعُنِي حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرُ أَبِي بَكْرٍ وَعُمَرُ - رَضِيَ اللَّهُ عَنْهُمَا - فَتَتَّبَعْتُ الْقُرْآنَ أَجْمَعُهُ مِنَ الْعُسْبِ وَاللَّخَافِ وَصُدُورِ الرِّجَالِ حَتَّى وَجَدْتُ آخِرَ سُورَةِ التَّوْبَةِ مَعَ أَبِي خُزَيْمَةَ الْأَنْصَارِيِّ لَمْ أَجِدْهَا مَعَ أَحَدٍ غَيْرِهِ {لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ} حَتَّى خَاتَمَةَ بَرَاءَةَ، فَكَانَتْ الصُّحُفُ عِنْدَ أَبِي بَكْرٍ حَتَّى تَوَفَّاهُ اللَّهُ ثُمَّ عِنْدَ عُمَرَ حَيَاتِهِ ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُ -.

English Translation :

Narrated Zaid bin Thabit: Abu Bakr As-Siddiq sent for me when the people of Yamama had been killed (i.e., a number of the Prophet's Companions who fought against Musailima). (I went to him) and found `Umar bin Al-Khattab sitting with him. Abu Bakr then said (to me), "'Umar has come to me and said: 'Casualties were heavy among the Qurra' of the Qur'an (i.e. those who knew the Qur'an by heart) on the day of the Battle of Yamama, and I am afraid that more heavy casualties may take place among the Qurra' on other battlefields, whereby a large part of the Qur'an may be lost. Therefore I suggest, you (Abu Bakr) order that the Qur'an be collected.'" I said to `Umar, "How can you do something which Allah's Apostle did not do?" `Umar said, "By Allah, that is a good project." `Umar kept on urging me to accept his proposal till Allah opened my chest for it and I began to realize the good in the idea which `Umar had realized." Then Abu Bakr said (to me). 'You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allah's Messenger (ﷺ). So you should search for (the fragmentary scripts of) the Qur'an and collect it in one book." By Allah If they had ordered me to shift one of the mountains, it would not have been heavier for me than this ordering me to collect the Qur'an. Then I said to Abu Bakr, "How will you do something which Allah's Messenger (ﷺ) did not do?" Abu Bakr replied, "By Allah, it is a good project." Abu Bakr kept on urging me to accept his idea until Allah opened my chest for what He had opened the chests of Abu Bakr and `Umar. So I started looking for the Qur'an and collecting it from (what was written on) palme stalks, thin white stones and also from the men who knew it by heart, till I found the last Verse of Surah at-Tauba (Repentance) with Abi Khuzaima Al-Ansari, and I did not find it with anybody other than him. The Verse is: 'Verily there has come unto you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty..(till the end of Surat-Baraa' (at-Tauba) (9.128-129). Then the complete manuscripts (copy) of the Qur'an remained with Abu Bakr till he died, then with `Umar till the end of his life, and then with Hafsa, the daughter of `Umar.

French Translation:

Zaid bin Thabit a rapporté : Abu Bakr As-Siddiq m'a envoyé chercher lorsque les habitants de Yamama ont été tués (c'est-à-dire un certain nombre de compagnons du Prophète qui ont combattu contre Musailima). (Je suis allé vers lui) et j'ai trouvé `Umar bin Al-Khattab assis à côté de lui. Abu Bakr m'a alors dit : « 'Umar est venu vers moi et a dit : « Les pertes ont été lourdes parmi les Coran » du Coran (c'est-à-dire ceux qui connaissaient le Coran par cœur) le jour de la bataille. de Yamama, et je crains que des pertes encore plus lourdes n'aient lieu parmi les Coran sur d'autres champs de bataille, ce qui pourrait entraîner la perte d'une grande partie du Coran. C'est pourquoi je vous suggère (Abou Bakr) d'ordonner que le Coran soit collecté. » J'ai dit à `Umar : « Comment pouvez-vous faire quelque chose que l'apôtre d'Allah n'a pas fait ? » `Umar a dit : « Par Allah, c'est un bon projet." 'Umar a continué à me presser d'accepter sa proposition jusqu'à ce qu'Allah m'ouvre la poitrine et que je commence à réaliser le bien de l'idée qu'Umar avait réalisée. " Alors Abu Bakr (m'a dit). « Vous êtes un jeune homme sage et nous n'avons aucun soupçon à votre sujet, et vous aviez l'habitude d'écrire l'Inspiration divine pour le Messager d'Allah (ﷺ). Vous devriez donc rechercher (les scripts fragmentaires) du Coran et les rassembler dans un seul livre. " Par Allah S'ils m'avaient ordonné de déplacer une des montagnes, cela n'aurait pas été plus lourd pour moi que cet ordre de Récupérez le Coran. Puis j'ai dit à Abou Bakr : « Comment ferez-vous quelque chose que le Messager d'Allah (ﷺ) n'a pas fait ? » Abou Bakr a répondu : « Par Allah, c'est un bon projet. » Abou Bakr a continué à insister. J'ai accepté son idée jusqu'à ce qu'Allah m'ouvre la poitrine pour ce qu'Il avait ouvert les coffres d'Abou Bakr et de `Umar. Alors j'ai commencé à chercher le Coran et à le collecter à partir de (ce qui était écrit dessus) des tiges de palmier, de fines pierres blanches et aussi des hommes qui le connaissaient par cœur, jusqu'à ce que j'ai trouvé le dernier verset de la sourate at-Tauba (Repentance) avec Abi Khuzaima Al-Ansari, et je ne l'ai trouvé avec personne d'autre que lui. Le verset est : "En vérité, il est venu vers vous un Apôtre (Muhammad) d'entre vous. Cela le chagrine

que vous receviez une blessure ou une difficulté... (jusqu'à la fin de la sourate-Baraa' (at-Tauba) (9.128-129). Ensuite, les manuscrits complets (copie) du Coran sont restés avec Abu Bakr jusqu'à sa mort, puis avec `Umar jusqu'à la fin de sa vie, et enfin avec Hafsa, la fille de `Umar.

صحيح البخاري # 4987 كتاب فضائل القرآن باب جمع القرآن

حَدَّثَنَا مُوسَى، حَدَّثَنَا إِبْرَاهِيمُ، حَدَّثَنَا ابْنُ شِهَابٍ، أَنَّ أَنَسَ بْنَ مَالِكٍ، حَدَّثَهُ أَنَّ حُذَيْفَةَ بْنَ الْيَمَانِ قَدِمَ عَلَى عُثْمَانَ وَكَانَ يُعَازِي أَهْلَ الشَّامِ فِي فَتْحِ إِرْمِينِيَّةَ وَأَذْرَبِيجَانَ مَعَ أَهْلِ الْعِرَاقِ فَأَفْزَعَ حُذَيْفَةَ اخْتِلَافُهُمْ فِي الْقِرَاءَةِ فَقَالَ حُذَيْفَةُ لِعُثْمَانَ يَا أَمِيرَ الْمُؤْمِنِينَ أَدْرِكْ هَذِهِ الْأُمَّةَ قَبْلَ أَنْ يَخْتَلِفُوا فِي الْكِتَابِ اخْتِلَافَ الْيَهُودِ وَالنَّصَارَى فَأَرْسَلَ عُثْمَانُ إِلَى حَفْصَةَ أَنَّ أَرْسَلِي إِلَيْنَا بِالصُّحُفِ نَنْسُخُهَا فِي الْمَصَاحِفِ ثُمَّ نَرُدُّهَا إِلَيْكَ فَأَرْسَلَتْ بِهَا حَفْصَةُ إِلَى عُثْمَانَ فَأَمَرَ زَيْدُ بْنُ ثَابِتٍ وَعَبْدُ اللَّهِ بْنُ الزُّبَيْرِ وَسَعِيدُ بْنُ الْعَاصِ وَعَبْدُ الرَّحْمَنِ بْنُ الْحَارِثِ بْنُ هِشَامٍ فَنَسَخُوهَا فِي الْمَصَاحِفِ وَقَالَ عُثْمَانُ لِلرَّهْطِ الْقُرَشِيِّينَ الثَّلَاثَةِ إِذَا اخْتَلَفْتُمْ أَنْتُمْ وَزَيْدُ بْنُ ثَابِتٍ فِي شَيْءٍ مِنَ الْقُرْآنِ فَاكْتُبُوهُ بِلِسَانِ قُرَيْشٍ فَإِنَّمَا نَزَلَ بِلِسَانِهِمْ فَفَعَلُوا حَتَّى إِذَا نَسَخُوا الصُّحُفَ فِي الْمَصَاحِفِ رَدَّ عُثْمَانُ الصُّحُفَ إِلَى حَفْصَةَ وَأَرْسَلَ إِلَى كُلِّ أَقْفٍ بِمُصْحَفٍ مِمَّا نَسَخُوا وَأَمَرَ بِمَا سِوَاهُ مِنَ الْقُرْآنِ فِي كُلِّ صَحِيفَةٍ أَوْ مُصْحَفٍ أَنْ يُحْرَقَ.

Narrated Anas bin Malik: Hudhaifa bin Al-Yaman came to `Uthman at the time when the people of Sham and the people of Iraq were Waging war to conquer Arminya and Adharbijan. Hudhaifa was afraid of their (the people of Sham and Iraq) differences in the recitation of the Qur'an, so he said to `Uthman, "O chief of the Believers! Save this nation before they differ about the Book (Qur'an) as Jews and the Christians did before." So `Uthman sent a message to Hafsa saying, "Send us the manuscripts of the Qur'an so that we may compile the Qur'anic materials in perfect copies and return the manuscripts to you." Hafsa sent it to `Uthman. `Uthman then ordered Zaid bin Thabit, `Abdullah bin AzZubair, Sa'id bin Al-As and `AbdurRahman bin Harith bin Hisham to rewrite the manuscripts in perfect copies. `Uthman said to the three Quraishi men, "In case you disagree with Zaid bin Thabit on any point in the Qur'an, then write it in the dialect of Quraish, the Qur'an

was revealed in their tongue." They did so, and when they had written many copies, `Uthman returned the original manuscripts to Hafsa. `Uthman sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt

ہم سے موسیٰ بن اسماعیل نے بیان کیا ، کہا ہم سے ابراہیم بن سعد عوفی نے بیان کیا ، کہا ہم سے ابن شہاب نے بیان کیا اور ان سے انس بن مالک رضی اللہ عنہ نے بیان کیا کہ حذیفہ بن الیمان رضی اللہ عنہ امیر المؤمنین حضرت عثمان رضی اللہ عنہ کے پاس آئے اس وقت عثمان ارمینہ اور آذربيجان کی فتح کے سلسلے میں شام کے غازیوں کے لئے جنگ کی تیاریوں میں مصروف تھے ، تاکہ وہ اہل عراق کو ساتھ لے کر جنگ کریں ۔ حضرت حذیفہ رضی اللہ عنہ قرآن مجید کی قرأت کے اختلاف کی وجہ سے بہت پریشان تھے ۔ آپ نے حضرت عثمان رضی اللہ عنہ سے کہا کہ امیر المؤمنین اس سے پہلے کہ یہ امت (مسلمہ) بھی یہودیوں اور نصرا نیوں کی طرح کتاب اللہ میں اختلاف کرنے لگے ، آپ اس کی خبر لیجئے ۔ چنانچہ حضرت عثمان رضی اللہ عنہ نے حصہ رضی اللہ عنہا کے یہاں کہلایا کہ صحیفے (جنہیں زید رضی اللہ عنہ نے ابوبکر رضی اللہ عنہ کے حکم سے جمع کیا تھا اور جن پر مکمل قرآن مجید لکھا ہوا تھا “) ہمیں دے دیں تاکہ ہم انہیں مصحفوں میں (کتابی شکل میں) نقل کروا لیں ۔ پھر اصل ہم آپ کو لوٹا دیں گے حضرت حصہ رضی اللہ عنہا نے وہ صحیفے حضرت عثمان رضی اللہ عنہ کے پاس بھیج دیئے اور آپ نے زید بن ثابت ، عبداللہ بن زبیر ، سعد بن العاص ، عبد الرحمن بن حارث بن ہشام رضی اللہ عنہم کو حکم دیا کہ وہ ان صحیفوں کو مصحفوں میں نقل کر لیں ۔ حضرت عثمان رضی اللہ عنہ نے اس جماعت کے تین قریشی صحابیوں سے کہا کہ اگر آپ لوگوں کا قرآن مجید کے کسی لفظ کے سلسلے میں حضرت زید رضی اللہ عنہ سے اختلاف ہو تو اسے قریش ہی کی زبان کے مطابق لکھ لیں کیونکہ قرآن مجید بھی قریش ہی کی زبان میں نازل ہوا تھا ۔ چنانچہ ان لوگوں نے ایسا ہی کیا اور جب تمام صحیفے مختلف نسخوں میں نقل کر لئے گئے تو حضرت عثمان رضی اللہ عنہ نے ان صحیفوں کو واپس لوٹا دیا اور اپنی سلطنت کے ہر علاقہ میں نقل شدہ مصحف کا ایک ایک نسخہ بھیجوا دیا اور حکم دیا کہ اس کے سوا کوئی چیز اگر قرآن کی طرف منسوب کی جاتی ہے خواہ وہ کسی صحیفہ یا مصحف میں ہو تو اسے جلا دیا جائے ۔

قَالَ ابْنُ شِهَابٍ وَأَخْبَرَنِي خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ، سَمِعَ زَيْدَ بْنَ ثَابِتٍ، قَالَ فَقَدْتُ آيَةً مِنَ الْأَحْزَابِ حِينَ نَسَخْنَا الْمُصْحَفَ قَدْ كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ بِهَا فَأَلْتَمَسْنَاهَا فَوَجَدْنَاهَا مَعَ خُزَيْمَةَ بْنِ ثَابِتٍ الْأَنْصَارِيِّ {مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ} فَالْحَقْنَاهَا فِي سُورَتِهَا فِي الْمُصْحَفِ.

Zaid bin Thabit added, "A verse from Surat Ahzab was missed by me when we copied the Qur'an and I used to hear Allah's Messenger (ﷺ) reciting it. So we searched for it and found it with Khuza`ima bin Thabit Al-Ansari. (That Verse was): 'Among the Believers are men who have been true in their covenant with Allah.' (33.23)

ابن شہاب نے بیان کیا کہ مجھے خارجہ بن زید بن ثابت نے خبر دی ، انہوں نے حضرت زید بن ثابت سے سنا ، انہوں نے بیان کیا کہ جب ہم (عثمان رضی اللہ عنہ کے زمانہ میں) مصحف کی صورت میں قرآن مجید کو نقل کر رہے تھے ، تو مجھے سورۃ الاحزاب کی ایک آیت نہیں ملی ، حالانکہ میں اس آیت کو بھی رسول اللہ صلی اللہ علیہ وسلم سے سنا کرتا تھا اور آپ اس کی تلاوت کیا کرتے تھے ، پھر ہم نے اسے تلاش کیا تو وہ خزیمہ بن ثابت انصاری رضی اللہ عنہ کے پاس ملی ۔ وہ آیت یہ تھی من المؤمنین رجال صدقوا ما عاهدوا اللہ علیہ چنانچہ ہم نے اس آیت کو سورۃ الاحزاب میں لگا دیا ۔

صحیح البخاری # 4989 کتاب فضائل القرآن باب جمع القرآن

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، أَنَّ ابْنَ السَّبَّاقِ، قَالَ إِنَّ زَيْدَ بْنَ ثَابِتٍ قَالَ أُرْسِلَ إِلَيَّ أَبُو بَكْرٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ إِنَّكَ كُنْتَ تَكْتُبُ الْوَحْيَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاتَّبِعِ الْقُرْآنَ. فَتَتَبَعْتُ حَتَّى وَجَدْتُ آخِرَ سُورَةِ التَّوْبَةِ آيَتَيْنِ مَعَ أَبِي خُزَيْمَةَ الْأَنْصَارِيِّ لَمْ أَجِدْهُمَا مَعَ أَحَدٍ غَيْرِهِ {لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ} إِلَى آخِرِهِ.

Narrated Zaid bin Thabit: Abu Bakr sent for me and said, "You used to write the So you should search for (the (ﷺ)) Divine Revelations for Allah's Messenger

Qur'an and collect) it." I started searching for the Qur'an till I found the last two Verses of Surat at-Tauba with Abi Khuza`ima Al-Ansari and I could not find these Verses with anybody other than him. (They were): 'Verily there has come unto you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should (receive any injury or difficulty ...' (9.128-129

ہم سے یحییٰ بن بکیر نے بیان کیا ، کہا ہم سے لیث بن سعد نے بیان کیا ، ان سے یونس نے ، ان سے ابن شہاب نے ، ان سے عبید ابن سباق نے بیان کیا اور ان سے حضرت زید بن ثابت رضی اللہ عنہ نے بیان کیا کہ حضرت ابوبکر رضی اللہ عنہ نے اپنے زمانہء خلافت میں مجھے بلایا اور کہا کہ تم رسول اللہ صلی اللہ علیہ وسلم کے سامنے قرآن لکھتے تھے ۔ اس لئے اب بھی قرآن (جمع کرنے کے لئے) تم ہی تلاش کرو ۔ میں نے تلاش کی اور سورۃ التوبہ کی آخری دو آیتیں مجھے حضرت خزیمہ انصاری کے پاس لکھی ہوئی ملیں ، ان کے سوا اور کہیں یہ دو آیتیں نہیں مل رہی تھیں ۔ وہ آیتیں یہ تھیں ۔ لقد جاء کم رسول من انفسکم عزیز علیہ ما عنتم آخر تک ۔

Comments : Dr.Shahzad Saleem's article is a comprehensive notation , The Controversial personality of Ibn e Shahab Zuhri, Published in Monthly 'Renaissance'

Ibn Shahab Zuhri was a master blaster craftsman of fabricated narrations.

His full name is *Abu Bakr Muhammad Ibn Muslim Ibn 'Abdullah Ibn Shihab Zuhri* (d:124 AH). While he has been generally regarded as a reliable personality by the scholars of *'Ilmu'l-Rijal*, evidence is found to the contrary as well. In fact, this evidence coupled with the fact that he is inevitably found in the chain of narrators of many *Ahadith* which disparage the status of the *Qur'an*, that of the first two caliphs as well as that of *A'ishah* (rta), the beloved wife of the Prophet (sws)² cast dense clouds of doubt on his personality.

This contrary evidence shows that *Zuhri* is guilty of the following:

1. *Idraj*
2. *Tadlis*
3. *Irsal*

1. Idraj: In the text of a *Hadith*, this means the insertion of something in it that does not belong to it without giving any indication of this insertion. (*Mahmud Tahhan, Taysir Mustalih al-Hadith*, [Karachi: Qadimi Kutub Khanah], p. 102)
Idraj is prohibited by all the authorities:

Idraj deliberately done by a narrator is totally prohibited in all its types. There is a consensus among the scholars of *Fiqh*, *Hadith* and *Usul*, besides others, on this because it is camouflage and deceit and an attribution of something to someone who never said it. *Ibn Sam'ani* and others besides him say: 'He who deliberately does *Idraj* becomes unreliable, and a person who changes a passage in any way is a liar'. (*Ahmad Muhammad Shakir, Al-Ba'is al-Hathith Sharah Ikhtisaru'l- 'Ulum al-Hadith (Ibn Kathir)* 3rd ed., [Cairo: Daru'l-Turath, 1979], p. 64)

It is known that *Zuhri* was a *Mudrij* (person who does *Idraj*):

Zuhri used to explain various *Ahadith* a lot and many a time he would not mention the particle [of speech] from which would be known whether the words were from the Prophet (sws) or from *Zuhri*. So some of his contemporaries would always ask him to separate his words from those of the Prophet (sws). (*Sakhawi, Fathu'l-Mughis*, vol. 1, [Beirut: Daru'l Kutub al-'Ilmiyyah, 1996], p. 267-8)

Rabi'ah would say to *Ibn Shihab*: My situation is totally different from you. Whatever I say, I say it from my own self and you say it on the authority of the Prophet (sws) and so you must be careful, and it is not befitting for a person to waste himself [like this]. (*Bukhari, Tacrikhu'l-Kabir*, vol. 3, [Beirut: Daru'l-Kutub al-'Ilmiyyah], pp. 286-7)

Rabi'ah would say to *Ibn Shihab*: When you narrate something according to your own opinion, always inform the people that this is your own view. And when you narrate something from the Prophet (sws), always inform them that it is from the Prophet (sws) so that they do not consider it to be your opinion. (*Khatib Baghdadi, Al-Faqih wa Al-Mutafaqqih*, vol. 1, [Lahore: Daru'l-Ahya al-Sunnah], p. 148)

Ibn Rajab records the following opinion of *Imam Bukhari*:

Zuhri would narrate *Ahadith* and on most occasions would insert sentences from his own self. Some of these would be Mursal and some of them would be his own. (*Ibn Rajab, Fathu'l-Bari*, 1st ed., vol. 5, [Jaddah: Dar Ibn al-Jawzi, 1996], p. 286)

2. Tadlis: In *Asnad*, this means the narration from a person, whom a narrator has met, of something which is not heard from him giving the impression that it has actually been heard from him. (*Ibn Salah, Muqaddamah*, 4th ed., [Multan, Faruqi Kutub Khanah, 157 AH], p. 34)

Shu'bah bin hajaj ,comments on *Tadlis* in the following words:

It is the brother of falsehood. (*Khatib Baghdadi, Al-Kifayah*, 1st ed., [Hyderabad: *Da'iratu'l-Ma'arif*, 1357 AH], p. 355)

It is worse than committing fornication. (*Khatib Baghdadi, Al-Kifayah*, 1st ed., [Hyderabad: *Da'iratu'l-Ma'arif*, 1357 AH], p. 356)

Abduulah *Ibn Mubarak* says:

That we plunge down from the sky is dearer to me than we do *Tadlis* in a *Hadith*. (*Khatib Baghdadi, Al-Kifayah*, 1st ed., [Hyderabad: *Da'iratu'l-Ma'arif*, 1357 AH], p. 356)

Shaf'i says:

We will not accept the narration of a Muddalis unless he says *Haddathani* [It has been narrated to me] or *Sami'tu* [I have heard]. (*Shaf'i, Al-Risalah*, [Beirut: *Daru'l-Kutub al-'Ilmiyyah*], p. 380)

Zuhri's Tadlis is recorded in the following words:

Imam Shaf'i, Dara Qutani and many others have attributed *Tadlis* to *Zuhri*. (*Ibn Hajar, Tabaqatu'l-Mudallisin*, [Cairo: *Maktabah Kulliyat al-Azhar*], pps. 32-3)

3. *Irsal*: It means that the person before a *Tabi'i* at the beginning of the chain is not mentioned. (*Mahmud Tahhan, Taysir Mustalih al-Hadith*, [Karachi: *Qadimi Kutub Khanah*], p. 70)

On the status of *Mursal Ahadith* (*Ahadith* afflicted with *Irsal*), authorities say:

In reality, *Mursal Ahadith* are weak and worthy of being forsaken because they do not fulfil one condition of *Maqbul Ahadith* [*Ahadith* which are acceptable], which is *Ittisal* [continuity in the chain of narrators], and because the status of the person who is not mentioned is unknown as there is a chance that he may not be a *Sahabi* [companion]. (*Mahmud Tahhan, Taysir Mustalih al-Hadith*, [Karachi: *Qadimi Kutub Khanah*], p. 71)

Abu Da'ud says:

Out of the twenty two hundred *Ahadith* narrated by *Zuhri* only half are *Musnad*³ [the rest are *Mursal*]. (*Dhahabi, Tadhkiratu'l-Huffaz*, vol. 1, [Beirut: *Daru'l-Kutub al-'Ilmiyyah*], p. 109]

Ibn Hajar records the following words about *Zuhri* in this regard:

Yahya Ibn Sa'id Qattan is of the opinion that the *Mursalat* of *Zuhri* are baseless. (*Ibn Hajar, Tahdhibu'l-Tahdhib*, 1st ed., vol. 5, [Beirut: *Daru'l-Ma'rifah*, 1996], p. 269)

Dhahabi has reported the following words of *Yahya Ibn Sa'id Qattan*:

The *Mursalat* of *Zuhri* are the worst of all since he is a *Hafiz*. Whenever, he wants he can disclose the name of a person, and whenever he wants he can conceal his name. (*Dhahabi, Sayar A'lam al-Nubala*, 8th ed., vol. 5, [Beirut: *Mu'ssasah al-Risalah*, 1992], p. 338)

Shafi says:

The *Mursalat* of *Zuhri* are baseless since he even narrates from [a person as unreliable as] *Sulayman Ibn Arqam*. (*Dhahabi, Sayar A'lam al-Nubala*, 8th ed., vol. 5, [Beirut: *Mu'ssasah al-Risalah*, 1992], p. 339)

Besides these three major aspects, it seems that *Zuhri* is guilty of other blemishes as well:

Sometimes, a group of people would present a *Hadith* to him to corroborate something. So, at times, he would narrate from the whole group and sometimes from one person of that group. This would be according to the way he felt during the narration. Sometimes, he would insert the *Hadith* narrated by one into that narrated by someone else as he has done so in the *Hadith* of *Ifk* besides others. When he would feel lazy, he would narrate *Mursal Ahadith*, and when he would be feeling fresh, he would narrate *Muttasil* ones. It is because of this that his companions differ a lot about him. (*Zarqani, Sharah Mu'atta*, vol. 3, [Beirut, *Daru'l-Fikr*], p. 377)

In a letter to *Imam Malik*, *Layth Ibn Sa'ad* writes:

When we would meet *Ibn Shihab*, there would arise a difference of opinion in many issues. When any one of us would ask him in writing about some issue, he, in spite of being so learned, would give three very different answers, and he would not even be aware of what he had already said. It is because of this that I have left him – something which you did not like. (*Ibn Qayyim, I'lamu'l Muwaqqi'in*, vol. 3, [Beirut: *Daru'l-Jayl*], p. 85)

In the light of these evidences, any narrative none of whose texts is without *Zuhri* in its chain of narrators becomes suspect.

Conclusion :

Orientalism about Islam, Quran E Kareem, Holy Prophet PBUH and his Companions RA are based on Fake, Dubious, Orally transmitted, full of Confictions and baseless narrations.

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Orientalists and Compilation of Quran,
Orientalists are a Half-Knowledge Community.

All narrations regarding Compilation of Quran in Sahah Sitta(Bukhari,Muslim,Tirmidhi,Nisai,Abu Dawud,Ibn e Majah) as well as other books of Hadiths are fake and fabricated by the enemies of Islam,Quran,Holy Prophet SAW and his companions RA.

The fact is that the Al-Quran e Kareem was completely compiled during the Life of Holy Prophet SAW.

Orientalism about Compilation of Al-Quran e Kareem :

Orientalists raised many objections regarding the narrations in Hadith Books about the compilation of Al - Quran e Kareem for decades.All orientalists hasn't deep knowledge about Asnad and Darayat but they read the Matan of Hadith only which contains fake and fabricated matters.

Willingly or unwillingly these less than half knowledged orientalists concise on Matan (body of the Narration) only for their evil thoughts about Quran.

In Fact the Majority of Orientalists are Jews and Christians , they took countless "Israeli Narrations " as Hadith e Rasool PBUH and built their Narrative about "Wahi e Illahi" which was only tales but not the truth.

Orientalist has nothing with the Narrators (Rawah) in Asnad as well as Darayat (Evidence of circumstances) but they picked the body of Hadith (Matan) and dancing with these fake and fabricated stories.They focused on the stories in Sahih Bukhari about the compilation of Quran.These stories were narrated by the dubious persons like Musa bin Ismail ,Ibrahim bin Saad,Yahya bin Bukyr, Laith bin saad ,Saeed bin Afyr , Aqeel , Ibrahim bin Musa, Hisham bin Yusaf , Ibn e Jurej , Ibn e Shihab Zuhri etc .

These craftsmen fabricated hundreds of Hadiths regarding Compilation of Quran,these crafted Hadiths attracted Orientalists like Ingaz Goldziher, Joseph Schacht,Juynboll, Michael Cook,David Samuel Margoliouth etc as they waste their time to swim for several years in the ocean of these crafting material fabricated by Majoosi Khurasanis.In the light of these crafted hadiths in Sahah Sitta,the all Orientalists considered that Quran Lost,Disappeared,Forgotten,Canceled,Missing,overlooked,changed,modifie

d,substituted,Eaten by Goat/Sheep.All these allegations/contradictions were due to these crafted Hadiths in Sahah Sitta regarding the compilation of Quran.Fake and fabricated Hadiths about compilation of Quran are well planned heinous crimes of Majoosi Khurasani against Quran.

Hence we know that after the mid of the first century of Hijra Kufa,Basra,Baghdad,Syria,Yemen,Khurasan etc were the centers of crafting Hadiths where the people in the religious getup So called " Tabi'en " busy day & night to fabricate fake Hadiths.After the era of Tabi'en their students "Taba-Tabi'en" as well as " Taba-Taba-Tabi'en " were taken charge of fabricating Hadiths.

All Sahah Sitta Compilers like Bukhari,Muslim Nishapuri,Tirmidhi,Abu Dawud,Nisai,Ibn e Majah fully involved in these Heinous,shameful crimes against Quran e Kareem, Holy Prophet SAW and His Companions RA.

I produce only two examples of Orientalism here, D.S Margolith has read every word of Musnad Imam Ahmad bin Hanbal. Perhaps no Muslim can claim to be equal to him in this attribute, but the book he has written on the life of the Prophet (peace be upon him) is an example of falsehood, slander and prejudice in the history of the world. Can't, if there is any excellence in him, it is that he makes the most simple and trivial event in which no aspect of evil can arise, just by the force of his genius.

Dr. Sprenger (1813-1893) was a famous scholar from Germany, who published the book of Hafiz Ibn Hajar, "Al-Asaba fi Ahwal Al-Sahaba" after correcting it. But when he wrote a book on the life of the Holy Prophet PBUH in 3 volumes, every reader was surprised by his hated writings.

The narrative of Orientalists are based on the oral, fake and fabricated stories by Ibn Ishaq ,Ibn hisham,Waqidi,Ibn Saad,Ibn Shahab Zuhri etc.If some one wants more details ,read the Book of D.S Margoliouth , Mohammed and the Rise of Islam, first Published in 1905 by G.P Putnam's Sons.NY & London.(The latest edition was published in 2010 by Cosimo Inc,NY).

I ,therefore, suggest some narrations from Sahi Bukhari for reference on this topic.

Bukhari , Virtues of the Quran, Hadith # 4986.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عُبَيْدِ بْنِ السَّبَّاقِ، أَنَّ زَيْدَ بْنَ ثَابِتٍ - رَضِيَ اللَّهُ عَنْهُ - قَالَ أَرْسَلَ إِلَيَّ أَبُو بَكْرٍ مَقْتُلَ أَهْلِ الْيَمَامَةِ فَإِذَا عُمَرُ بْنُ الْخَطَّابِ عِنْدَهُ قَالَ أَبُو بَكْرٍ - رَضِيَ اللَّهُ عَنْهُ - إِنَّ عُمَرَ أَتَانِي فَقَالَ إِنَّ الْقَتْلَ قَدْ اسْتَحَرَّ يَوْمَ الْيَمَامَةِ بِقُرْآنِ وَإِنِّي أَخْشَى أَنْ يَسْتَحَرَّ الْقَتْلُ بِالْقُرْآنِ بِالْمَوَاطِنِ، فَيَذْهَبَ كَثِيرٌ مِنَ الْقُرْآنِ وَإِنِّي أَرَى أَنْ تَأْمُرَ بِجَمْعِ الْقُرْآنِ. قُلْتُ لِعُمَرَ كَيْفَ تَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عُمَرُ هَذَا وَاللَّهِ خَيْرٌ. فَلَمْ يَزَلْ عُمَرُ يُرَاجِعُنِي حَتَّى شَرَحَ اللَّهُ صَدْرِي لِذَلِكَ، وَرَأَيْتُ فِي ذَلِكَ الَّذِي رَأَى عُمَرُ. قَالَ زَيْدٌ قَالَ أَبُو بَكْرٍ إِنَّكَ رَجُلٌ شَابٌّ عَاقِلٌ لَا نَتَّهِمُكَ، وَقَدْ كُنْتَ تَكْتُمُ الْوَحْيَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَتَّبِعَ الْقُرْآنَ فَاجْمَعُهُ فَوَاللَّهِ لَوْ كَلَّفُونِي نَقْلَ جَبَلٍ مِنَ الْجِبَالِ مَا كَانَ أَثْقَلَ عَلَيَّ مِمَّا أَمَرَنِي مِنْ جَمْعِ الْقُرْآنِ قُلْتُ كَيْفَ تَفْعَلُونَ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ هُوَ وَاللَّهِ خَيْرٌ فَلَمْ يَزَلْ أَبُو بَكْرٍ يُرَاجِعُنِي حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرُ أَبِي بَكْرٍ وَعُمَرُ - رَضِيَ اللَّهُ عَنْهُمَا - فَتَتَّبَعْتُ الْقُرْآنَ أَجْمَعُهُ مِنَ الْعُسْبِ وَاللَّخَافِ وَصُدُورِ الرِّجَالِ حَتَّى وَجَدْتُ آخِرَ سُورَةِ التَّوْبَةِ مَعَ أَبِي حُرَيْمَةَ الْأَنْصَارِيِّ لَمْ أَجِدْهَا مَعَ أَحَدٍ غَيْرِهِ {لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ} حَتَّى خَاتَمَةَ بَرَاءةٍ، فَكَانَتْ الصُّحُفُ عِنْدَ أَبِي بَكْرٍ حَتَّى تَوَفَّاهُ اللَّهُ ثُمَّ عِنْدَ عُمَرَ حَيَاتِهِ ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُ -.

English Translation:

Narrated Zaid bin Thabit: Abu Bakr As-Siddiq sent for me when the people of Yamama had been killed (i.e., a number of the Prophet's Companions who fought against Musailima). (I went to him) and found `Umar bin Al-Khattab sitting with him. Abu Bakr then said (to me), "'Umar has come to me and said: "Casualties were heavy among the Qurra' of the Qur'an (i.e. those who knew the Qur'an by heart) on the day of the Battle of Yamama, and I am afraid that more heavy casualties may take place among the Qurra' on other battlefields, whereby a large part of the Qur'an may be lost. Therefore I suggest, you (Abu Bakr) order that the Qur'an be collected." I said to `Umar, "How can you do something which Allah's Apostle did not do?" `Umar said, "By Allah, that is a good project." `Umar kept on urging me to accept his proposal till Allah opened my chest for it and I began to realize the good in the idea which `Umar had realized." Then Abu Bakr said (to me). 'You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allah's

Messenger (ﷺ). So you should search for (the fragmentary scripts of) the Qur'an and collect it in one book." By Allah If they had ordered me to shift one of the mountains, it would not have been heavier for me than this ordering me to collect the Qur'an. Then I said to Abu Bakr, "How will you do something which Allah's Messenger (ﷺ) did not do?" Abu Bakr replied, "By Allah, it is a good project." Abu Bakr kept on urging me to accept his idea until Allah opened my chest for what He had opened the chests of Abu Bakr and `Umar. So I started looking for the Qur'an and collecting it from (what was written on) palme stalks, thin white stones and also from the men who knew it by heart, till I found the last Verse of Surat at-Tauba (Repentance) with Abi Khuzaima Al-Ansari, and I did not find it with anybody other than him. The Verse is: 'Verily there has come unto you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty..(till the end of Surat-Baraa' (at-Tauba) (9.128-129). Then the complete manuscripts (copy) of the Qur'an remained with Abu Bakr till he died, then with `Umar till the end of his life, and then with Hafsa, the daughter of `Umar.

French Translation:

Zaid bin Thabit a rapporté : Abu Bakr As-Siddiq m'a envoyé chercher lorsque les habitants de Yamama ont été tués (c'est-à-dire un certain nombre de compagnons du Prophète qui ont combattu contre Musailima). (Je suis allé vers lui) et j'ai trouvé `Umar bin Al-Khattab assis à côté de lui. Abu Bakr m'a alors dit : « 'Umar est venu vers moi et a dit : « Les pertes ont été lourdes parmi les Coran » du Coran (c'est-à-dire ceux qui connaissaient le Coran par cœur) le jour de la bataille. de Yamama, et je crains que des pertes encore plus lourdes n'aient lieu parmi les Coran sur d'autres champs de bataille, ce qui pourrait entraîner la perte d'une grande partie du Coran. C'est pourquoi je vous suggère (Abou Bakr) d'ordonner que le Coran soit collecté. » J'ai dit à `Umar : « Comment pouvez-vous faire quelque chose que l'apôtre d'Allah n'a pas fait ? » `Umar a dit : « Par Allah, c'est un bon projet." 'Umar a continué à me presser d'accepter sa proposition jusqu'à ce qu'Allah m'ouvre la poitrine et que je commence à réaliser le bien de l'idée qu'Umar avait réalisée. " Alors Abu Bakr (m'a dit).

« Vous êtes un jeune homme sage et nous n'avons aucun soupçon à votre sujet, et vous aviez l'habitude d'écrire l'Inspiration divine pour le Messager d'Allah (ﷺ). Vous devriez donc rechercher (les scripts fragmentaires) du Coran et les rassembler dans un seul livre. " Par Allah S'ils m'avaient ordonné de déplacer une des montagnes, cela n'aurait pas été plus lourd pour moi que cet ordre de Récupérez le Coran. Puis j'ai dit à Abou Bakr : « Comment ferez-vous quelque chose que le Messager d'Allah (ﷺ) n'a pas fait ? » Abou Bakr a répondu : « Par Allah, c'est un bon projet. » Abou Bakr a continué à insister. J'ai accepté son idée jusqu'à ce qu'Allah m'ouvre la poitrine pour ce qu'Il avait ouvert les coffres d'Abou Bakr et de `Umar. Alors j'ai commencé à chercher le Coran et à le collecter à partir de (ce qui était écrit dessus) des tiges de palmier, de fines pierres blanches et aussi des hommes qui le connaissaient par cœur, jusqu'à ce que j'ai trouvé le dernier verset de la sourate at-Tauba (Repentance) avec Abi Khuzaima Al-Ansari, et je ne l'ai trouvé avec personne d'autre que lui. Le verset est : "En vérité, il est venu vers vous un Apôtre (Muhammad) d'entre vous. Cela le chagrine que vous receviez une blessure ou une difficulté... (jusqu'à la fin de la sourate-Baraa' (at-Tauba) (9.128-129). Ensuite, les manuscrits complets (copie) du Coran sont restés avec Abu Bakr jusqu'à sa mort, puis avec `Umar jusqu'à la fin de sa vie, et enfin avec Hafsa, la fille de `Umar.

Comments:

In this Narration the Sanad (Chain of Narrators) , Zuhri narrated from Ubaid bin Sabaq and Ubaid bin Sabaq narrated from Zayd bin Sabit RA .The biography of Ubaid bin Sabaq is unknown,date of birth,place of birth,year of death and place are unknown as well as his year of death but only Zuhri know this person "Ubaid bin Sabaq".Actually Zuhri invented this Ubaid bin Sabaq and fabricated this Hadith and linked from Zayd bin Sabit RA via Ubaid bin Sabaq.Zuhri called this " flying bird " Ubaid bin Sabaq as Al-Thaqfi Al-Madni to cover his crafting.This is the crafting technique of Zuhri.

Some books of “ Asmah e Rejjal” indicates only that he died between 81 AH and 90 AH, but this is a statement of Zuhri. In the matan of this hadith, there are many funny ideas are found like that Divine Wahi Ellahi was written on “ palme stalks, thin white stones” etc.

The wahi e Ellahi forwarded to Prophets Ibrahim AS, Moosa AS was written on “Paper” thousand years before Prophet Muhammed SAW but Zuhri and his Puntar Bukhari did not accept the Quranic verses about Wahi e Ellahi. (Al Quran e Kareem, Surah Al-Aala 87/18-19)

87:18

إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَىٰ ۝١٨

This is certainly ‘mentioned’ in the earlier Scriptures

87:19

صُّحُفِ إِبْرَاهِيمَ وَمُوسَىٰ ۝١٩

the Scriptures of Abraham and Moses.

— Dr. Mustafa Khattab, the Clear Quran

As well as in Surah Al-Bayanah Ayaat # 2 ~ 3

98:2

رَسُولٌ مِّنَ اللَّهِ يَتْلُوا صُحُفًا مُّطَهَّرَةً ۝٢

a messenger from Allah, reciting scrolls of ‘utmost’ purity,

98:3

فِيهَا كُتِبَ قِيَمَةٌ ۝٣

containing upright commandments.

— Dr. Mustafa Khattab, the Clear Quran

The Authenticity of Quran e Kareem is described in Surah Al-Baqra Ayyat # 23

2:23

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ مِّن دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ
٢٣

And if you are in doubt about what We have revealed to Our servant, then produce a sûrah like it and call your helpers other than Allah, if what you say is true.

— Dr. Mustafa Khattab, the Clear Quran

In Surah Hu'd Ayyat # 13

11:13

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوَرٍ مِّثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا مَنِ اسْتَضَعْتُمْ مِّن دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ١٣

Or do they say, “He has fabricated this ‘Quran’!”? Say, ‘O Prophet,’ “Produce ten fabricated sûrahs like it and seek help from whoever you can—other than Allah—if what you say is true!”

— Dr. Mustafa Khattab, the Clear Quran

In Surah Bani Isreal Ayyat # 88

17:88

قُلْ لِّئِنْ أَجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَٰذَا الْقُرْءَانِ لَا يَأْتُونَ بِمِثْلِهِ ۚ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ
ظَهِيرًا ٨٨

Say, ‘O Prophet,’ “If ‘all’ humans and jinn were to come together to produce the equivalent of this Quran, they could not produce its equal, no matter how they supported each other.”

In 2017 I read a funny story somewhere that In Mecca Museum there are some Arabic type words written/embossed on the Bones of Camel and

Stones displayed as early Quranic writings. This is a very funny idea of Saudis.

This creed clear cut indicates Fitna Inkar e Quran ,that Quran was written on Leather of Camel, Large Bones, Stones or Leaves of Dates .All the people (Sahah sitta compilers, Salfi, Ahle Hadis, Deobandis etc) having this creed are Munkar e Quran.

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Orientalism and Muslim Intellect...

I start this chapter with a quote of mine ..

“ First of all, the intellect declines,

Then whatever comes up..

It is the expression of that decline”

In the Muslim world, Orientalism is considered as a Western Cultural Phenomenon of the commentary on Islamic History.

Reasons for criticism of Islam by Orientalists:

In the Sub Continent Apart from the work of Sir Syed Ahmad Khan in the late 19th century, and Edward Said's work in 20th century, we have been criticizing Orientalists for the last hundred years, but we are not ready to know the actual and factual reasons behind Orientalists's criticism of Islam, the Holy Qur'an, the Holy Prophet PBUH and the Companions of Holy Prophet.

The strange & poor behavior of modern religious intellectuals:

Not only in the sub-continent but also in the muslim world, our modern religious intellectuals have written hundreds of books and thousands of articles about the Orientalists and Orientalism, but they deliberately never discuss the reasons for the criticism of Islam by the Orientalists.

Are they forced or mental slaves or have intellectual disabilities ?

I think all the reasons.

We get a lot of complaints about orientalists' books. Such are the complaints of our Muslim religious writers and so-called intellectuals for example, Orientalists have written this and that in their books etc. Actually, the attitude of our religious writers and intellectuals is very childish towards Orientalists and Orientalism. No one discusses it.. Why.. Nor does anyone explain the reasons why Orientalists criticized Islam? And where do Orientalists find the basis for criticizing Islam? Where do Orientalists get their stories for their boasting???

We consider everything to be a conspiracy of Jews and Christians.

"Judeo-Christian conspiracy theories" have been the favorite mental fodder of Muslims for centuries. Actually we want to say that we Muslims are completely innocent and immature cows. And the rest are Clever, cunning, conspirators, deceivers. Often I laugh at the mental attitudes of our Muslim scholars and intellectuals.

I have read more than half a dozen books and dozens of articles by critics of Orientalism, but I find almost identical arguments in different variations. All these dialogues are repeated over and over again and anyone will get bored reading almost the same repetitive dialogues. All the discussions are almost the same but written differently in the narrative.

The ingredients of the tablets are the same and the taste is bitter but the colors are different.

When you keep all kinds of gossip, all kinds of rumors, dubious history, fake hadiths, shameful stories close to your chest for 1400 years, and read these fake and fabricated stories on a daily basis. If you narrate loudly and declare them as the basis of religion, then people will definitely talk about these stories.

The so-called Muslim historians, muhadiths, scholars, commentators have narrated oral dubious history, fake hadiths, false stories of war between the Companions. All these fake and fabricated traditions among Muslims are the main means of spreading sectarianism, whether Shia or Sunni, both have contributed and this process of spreading sectarianism is continuing vigorously. These historians, narrators of Hadiths, commentators and so-called scholars created various misgivings and doubts about Islam in their books. The Qur'an and the Holy Prophet (peace and blessings of Allah be upon him) were especially targeted by his defamation, slander and criticism. Our historians of the present and past centuries have only one job to do to quote the fabricated stories of the Iranian, Khorasani Magans.

Almost all Muslim historians of the last century tell stories in their so-called history books "Tabari wrote this and that", Waqdi wrote this and that", "Masudi wrote this" "Zuhri says this" "Ibn Nadeem says this and that", " Ibn Khaldun writes this and that" etc.

I want to ask whether you have any intelligence and ability to analyze facts and gossip or not. Are you walking unwisely like innocent Cows? Very Funny people they are !

I quote some important Words of Daniel Martin Varisco (b:1951) in his article

“ Orientalism and Islam”.. Daniel Martin Varisco is an anthropologist, historian and international development consultant who served as Research Professor in Social Science at Qatar University and coordinator of Social Science research in QU's Center for Humanities and Social Sciences from 2014-2017. He has also received fellowships from the Institute for Social Anthropology at the Austrian Academy of Sciences in Vienna and the Annemarie Schimmel Kolleg in Bonn, Germany and the Institute for Advanced Study in Princeton. He is President of the American Institute for Yemeni Studies. He conducted ethnographic and ecological study of traditional water rights and irrigation in the highland of Yemen in 1978-79 for his Ph.D. in Anthropology at the University of Pennsylvania (1982). He has consulting and research experience in Yemen, Egypt, Qatar, the UAE, Jordan, Guatemala and the Dominican Republic.

He wrote..

“ The term “Orientalism,” later known as “Oriental Studies,” began in reference to the study of languages and cultures of the so-called Orient. Although initially focused on the ancient and modern Near East, the term “Orient” was indiscriminately used for all of the Asian civilizations encountered by Europeans in their eastward imperial and colonial expansion. The term is derived from the Latin oriens, in reference to the direction of the rising sun or the east. The study of Islam and Muslim cultures during the medieval period in Europe was primarily apologetic. By the 17th century, Arabic and other Oriental languages began to be taught in universities. The Thomas Adams Chair of Arabic, for example, was established at Cambridge University in 1632. Orientalist scholars translated religious, historical, and literary texts from Arabic, Persian, Sanskrit, and Chinese, but most of these translations are not considered critical editions. Modern Orientalism in an academic sense begins at the end of the 18th century. Napoleon's

expeditionary force that invaded Egypt in 1797 included scholars who recorded ancient Egyptian texts and monuments as well as contemporary Islamic architecture. The British presence in India, most notably in the work of the philologist William James, led to a field of study formally called "Orientalism." The first academic society devoted to the study of the Orient was the Société Asiatique, founded in France in 1821. This organization was followed by the Royal Asiatic Society of Great Britain and Ireland (1823) and the American Oriental Society (1842). In 1873 the first International Congress of Orientalists was held in Paris. With a few notable exceptions, most Orientalist scholars held negative views of Islam until the middle of the 20th century. By 1973 the term "Orientalist" was abandoned by the International Congress of Orientalists, recognizing that specialty disciplines were more significant than the vague geographical notion of an "Orient."

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